

THURSDAY, AUGUST 13, 1874.]

SELECTIONS  
FROM THE  
VERNACULAR NEWSPAPERS  
PUBLISHED IN THE PANJAB,  
NORTH-WESTERN PROVINCES,  
OUDH, AND CENTRAL PROVINCES,

Received up to 4th August, 1874.

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POLITICAL (DOMESTIC).

The *Almora Akbár* of the 15th July, in its local news columns, says that the incomes from the *jágírs* belonging to the temples situated in *Kamáún* and *Garhwál* are misappropriated by the managers, and that not a farthing of them is spent for the maintenance of the temples and their appurtenances. The consequence is that the temples and the *dharmsálas*, tanks, wells, &c., belonging to them are sadly out of repair.

Government is asked to appoint public servants as local agents for the management and supervision of the trusts.

A correspondent of the same paper invites attention to an improper practice obtaining in all places in *Kamáún* and *Garhwál*, except *Nainí Tál*. Whenever coolies are wanted for public purposes, each village has to supply its quota in the proportion of 20 coolies to every 100 houses. Whether sickness prevails in the village, or urgent family affairs or other necessity requires the presence of the poor men at home, they must attend at the appointed hour and place, on pain, if any one of them fails to do so, of being summoned to the *tahsíl* and forced to pay the peon's fee. Further, they have



sometimes to wait in the tahsíl for a day or two to get the luggage they are to carry. All this is highly oppressive, and at the same time a source of great inconvenience to the zamindárs and cultivators, who cannot get labourers to cultivate their fields.

The writer wonders that the English Government, which is averse to the policy of forcing any one into service, should tolerate the abuse ; and he expresses a hope that the Commissioner of Kamáún and Garhwál, who takes an active interest in promoting the welfare of the people, will see to this.

The *Samay Vinod* of the same date regrets to find that thefts and dacoities should be so frequent in India under the English rule. Even in the time of the former rulers, when anarchy and confusion prevailed in the country, daring cases such as are now common everywhere did not occur in cities or in their close vicinity. The editor attributes this state of things to the prevailing poverty of the country.

The *Áb-i-Haydt-i-Hind* of the same date publishes an essay on Hindí *versus* Urdú, written by a student of the halkabandí school, Etáwa, and for which he received a reward of Rs. 15 from Bábu Thákur Prasád, Deputy Collector of that district. The writer is of course in favour of the introduction of the Hindí character in Court in supersession of the Urdú, and proves the desirability of the reform by the argument that the Persian character is often nearly illegible and gives ample room for dishonesty, owing to the same word being read in different ways by omitting or supplying the diacritical points ; and that Hindí being the vernacular of the country, and the spoken and written language of the masses, should be adopted.

The *Lawrence Gazette* of the 17th July is glad to observe that under the orders of the Government, North-Western Provinces, native orphans instead of being surrendered to Christian missionaries, will in future be committed to the



care of native gentlemen of their own religion, who will receive an allowance of Rs. 2 per mensem from Government for the support of each orphan ; but remarks that, as some Hindustánis are apt to make such children their slaves and treat them with gross indifference, it would be well if at the time of entrusting an orphan to them Government were to require them to draw up an agreement binding them to feed, clothe, and educate him in the same way as they do their own children.

The *Lauh-i-Mahfúz* of the same date draws attention to the practice, which some persons of inferior classes have made their regular profession, of diving into the sacred rivers where the people daily bathe, and bringing up mud which is searched for any precious things which may have dropped into the rivers. Besides being inconvenient to the people who bathe in the rivers, the practice is hazardous, one such diver having been recently drowned in the Rámgangá at Moradabad; and the writer thinks it should be strictly prohibited, and that with this view a police guard should be posted at all such rivers.

The *Hindú Prakásh* of the same date says that a *chabútrá* and the bathing-place for women called *Swargdwáryán* in connection with the shrine of Darbár Sáhib at Amritsar are in a dangerous state. Government should call upon the trustees of the *jágír* belonging to the shrine to repair both places at once.

The *Panjábí Akhbár* of the 18th July in an article notices a vicious custom which is slave-dealing in a disguised form. There is a particular class of men in India whose profession it is to procure beautiful boys from hilly regions to subserve immoral purposes, as well as to seduce boys of respectable families to join their fraternity. These youths, who are called *rás-dáhrí*, are trained to imitate the dances and songs of *Krishna* and the *Gopís*, and therefore meet with favour from pious Hindús ; but when their youth and bloom are gone, and they are no longer fit for that purpose, they are neglected and left quite helpless. The editor made some



remarks on this subject in a recent issue of this paper, which have attracted the attention of the Panjáb Government, and led it to make an inquiry through the *Anjuman-i-Panjáb*. Encouraged by this, he now makes the following suggestion for putting a stop to the abuse, and commends it to the favourable consideration of Government. A list and descriptive roll of all such dancing boys now existing in the different parts of the country should be prepared, and after being duly authenticated should be made over to the heads of the fraternity, duplicate copies being kept in the office of the Magistrate of each district, in order that whenever any party of these boys enters any city or town their numbers, &c., may be fully tested, and proper supervision may thereby be exercised over them.

In its local news column the same paper notices the wanton behaviour of a European soldier at Lahore, who caught hold of a native lad who was sitting on the bank of the canal outside Delhi Darwáza and flung him into the canal. The editor remarks that European soldiers often commit such outrages in cities, as if the lives of the poor Hindustánis were designed to furnish sport for them.

It is added that a theft of property worth several thousand rupees has been committed by burglars in a house in Bhábaron-kí-Galí, and the editor considers that if the police were not neglectful of their duty, serious cases such as this would never happen.

The *Kavi Vachan Sudhá* of the 20th July finds fault with Government for reserving all the higher offices in the public service, such as collectorships, judgeships, commissioner-ships, &c., exclusively for men of its own nation. Why should the conferment of such posts on the natives of the country be made to depend on their passing the Civil Service Examination in England? There are numerous men among them who are quite competent for the preferments, though, unfortunately, God has not made them fair-complexioned like



Europeans. It is to be regretted that the wealth of India should be drained by foreigners, and its inhabitants be left to beg their bread from, and be wholly dependent upon, the very nation which has grown rich at its expense. India has in all ages produced able and accomplished men. In the ancient time there were personages in it such as Chánakya, Vishnu Sharmá, &c., who wrote excellent works on politics which exist to the present day; in the time of the Musalmán emperors it had statesmen and politicians like Rája Mán Singh, Todar Mal, Shivájí, Bájí Ráo, Haidar Alí, Ranjít Singh, and others; while in the present age there are men such as Sir Salár Jang, Sir Jang Bahádur, Sir Rája Dev Náráyan Singh, Saiyad Ahmad Khán, Rája Shiva Prasád, &c., who are perfectly qualified to hold the highest offices under the Government. What cause, then, prevents Her Majesty from exalting these to such preferments? By doing so Her Majesty's Government would gain more strength and consolidation; for it is a well known fact that until the subjects of a country are allowed a fair share in its government, that mutual friendship and fellowship between the rulers and the ruled, which alone can secure the permanence and stability of the ruling power, can never be established. The Emperor Akbar and other Muhammadan sovereigns allowed Hindús and Musalmáns an equal share in the government of the country, and the consequence was that the Musalmán empire constantly gathered strength, and it was not till the reign of the Emperor Aurangzeb, when the Hindús were debarred from all high offices under the Government, and when its decline commenced.

In A. D. 1858, when Her Majesty took the reigns of the Indian Government into her own hands, she had made a promise that no distinction would be made by her between her Indian and British subjects. Unfortunately, this promise has never been fulfilled. Her Majesty is pleased to esteem India as the brightest jewel in her crown, but what substantial good has she conferred on it? The wealth of India has all been drained by England, and it



cannot but be supposed that it is Her Majesty's wish that what little still remains should also be taken away from it. Were it not so Her Majesty would surely not deny its inhabitants the higher offices in the public service, so as to enable them to draw Rs. 2,000 or 3,000 per mensem, and thereby allow some portion of the large sums of money which European officers carry with them to England, on their leaving India, to remain in the country. Should Government think it dangerous to confer high posts on the Hindustánis in their own country, it could easily bestow preferments on them in other parts of its dominions.

The same paper, referring to the rumour that some more Honorary Magistrates are to be appointed at Benares, recommends Ráo Bení Rám and Bábu Keshar Rám as fit candidates for the distinction.

The *Akhbár-i-Anjuman-i-Panjáb* of the 24th July mentions the establishment of a commercial mart in the town of Kasúr (Lahore), which will be held every Saturday and Sunday. The credit of the enterprise is given chiefly to the tahsildár.

A local correspondent of the *Panjábí Akhbár* of the 25th July regrets to observe that the object with which enclosed gháts were built at certain places on the bank of the canal by the late members of the Lahore Municipal Committee, viz., in order to enable the women of the city to bathe there in privacy, has not been kept in view by the present members. Every year in the summer season a cold-water well is opened at the side of the principal of these gháts, situated outside Lahorí Darwáza at the skirt of the city, which is the resort of a large number of Hindustání ladies of respectable families. But owing to its not being properly sheltered, they are subject to the rudeness of the bad characters of the city.

The *Koh-i-Núr* of the same date censures the policy of Government in granting copies of official papers containing information relating to the frontier states and other political



matters to editors of English newspapers, and denying the privilege to those of Vernacular newspapers. The writer would have copies of all Administration Reports, Gazettes, and other official papers, published by the Government of India and the several local Governments and Administrations, given to editors of Vernacular newspapers, as well as to those of English newspapers, in order to enable them to express their opinion on the political matters contained in them.

The *Núr-ul-Absár* of the 1st August, in reviewing the above, remarks that when natives are rarely consulted in matters which immediately concern them, and in which Government has professedly authorized their participation, such as the election of municipal commissioners, which in Allahabad, for instance, was conducted last year without any notice being given to the native gentlemen of the city, it is vain to expect that Government will allow them an opportunity of expressing their opinion on important political matters.

A correspondent of the *Koh-i-Núr* of the 25th July, noticing the heavy losses which are every year caused by fires in the different cities of India, urges the Supreme Government to provide each city and town with a fire-engine such as was invented in England last year, and which is now used in all European countries.

The same paper has an article, contributed by a correspondent, in which after remarking that India is very fortunate to be under the rule of the English Government, which, among other remarkable virtues, always aims to preserve and promote peace, and which, after having in vain tried to prevent the war which broke out between France and Prussia in 1870, generously spent twenty-two lakhs of rupees in the cure of the soldiers who were wounded in the war, and sent English doctors to look after and attend them, the writer goes on to notice the following points:—

(1.) Although the Indian Civil Service has been thrown open for the competition of natives, it is much to be regretted



that the Civil Service Examination is not held in India, in consequence of which they have no opportunities and facilities afforded to them for competing for it. Hindustánís are in no way surpassed by Englishmen in ability and honesty. Lord Macaulay has drawn a good contrast between the honesty of the Englishman and that of the Hindustání. There are good and bad men in all nations, and it is therefore a great mistake to stigmatize the whole nation for the fault of a few. The writer contends that it is to be regretted that whilst Eurasians are being daily exalted to high offices in the Civil Service and other branches of the public service, Hindustání gentlemen should have obstacles and difficulties thrown in their way, and that the management of the affairs connected with native states is in the hands of Europeans, although natives could discharge the duty better and at a less cost.

(2.) The Ashantee war is at an end, and the English have proved victorious. But the English Government can claim no credit for it, beyond that it has overcome a savage nation ; nor are the services of the English military officers who fought in the campaign entitled to any praise, although Her Majesty in her speech has been pleased to speak highly of them. The battles of Waterloo and Trafalgar, and the naval defeat of the Dutch by the English were truly honourable to the English nation, and the source of England's pride and glory : but times are altered. Now, while the Russians are pushing on their conquests in Central Asia and conquering its powerful nations, England plumes herself on her success in the Looshai expedition and the Ashantee war !

(3.) The rivers and canals in the Panjáb are well suited for conservancy purposes. If Government were to direct its attention to the subject, an income of at least one crore per annum would be realized from these fisheries.

(4.) Vernacular versions of the English law reports and journals should be published for the benefit of the public.



(5.) The miserable state of the half-starved native soldiers, who draw a miserable pittance and rarely get promotion, well deserves the attention of the Commander-in-Chief in India.

(6.) The low salaries drawn by the subordinate officials of the Postal Department are the cause of the frequency of thefts in that department, as shown by the statements made by some of them when making a confession of their guilt before the Court, that their low salaries were insufficient to meet their wants, and that they were therefore compelled by painful necessity to have recourse to unfair means. Unfortunately, too, those officials who draw less than Rs. 50 per mensem are debarred from the privilege of getting an annual increase to their pay.

The same paper draws the attention of the Deputy Commissioner of Hoshiyárpur to the bad sanitary state of Choyá, a place in that city.

Under the heading "Sháhpur" (Panjáb), the same paper says that disturbances and cases of murder are frequent in the city, and the streets and lanes are unpaved and dirty. There is no municipal committee in the city, although the income from the octroi is considerable, and owing to the nála running across the street in Mauza Ghálibwála being unprovided with a bridge or a ferry-boat, passengers have to suffer great trouble in crossing it in the rainy season.

#### POLITICAL (FOREIGN).

The *Akhbár-i-Alam* of the 16th July has an article on the chiefs and princes of the native states, which has been contributed by a correspondent. The object is to show that the chiefs grossly abuse the powers vested in them. Their courts of justice are a mere sham, and the forms in which justice is administered in them only a mockery. All cases in which either of the parties happens to be a relative, friend, or dependant of the presiding officer of the court, or otherwise possesses an interest with him, are invariably decided in his



favour, whether his cause be just or unjust ; and for this reason not only are the decisions of the courts partial and biassed, but the final orders are determined before the preparation of the record of a case. Still worse is the case in civil suits in which the chief is the plaintiff. In all such suits the defendants are imprisoned in the jail like criminals, and subjected to the greatest disgrace and indignity.

Besides these, numerous other grievances, too lengthy to mention, such as the heaviness of the Government *jama*, the oppressions and extortions of the subordinate officers of the state, and many others, are the lot of the subjects of these states. In short, the chiefs rule their subjects with an iron rod, and tyrannize over them in any way they please.

The attention of Government is invited to all this.

#### COMMERCIAL.

##### (*Railways.*)

A local correspondent of the *Rohilkhand Akhbār* of the 15th July invites attention to the following account of the mismanagement and confusion which prevailed at the Oudh and Rohilkhand Railway on the occasion of the *Somwatī amāwas*, Ganges fair (13th July), and of which he was an eye-witness, in his journey by rail from Moradabad to Rājghāt :—

(a.) The number of carriages was quite inadequate, the consequence being that as many as 15 or 16 passengers were forced into each compartment.

(b.) Notwithstanding that there is a special carriage for females, on the arrival of the train at the Moradabad station, a woman was made to sit in the same carriage with the writer.

(c.) At the Kandrakhī station some 30 or 40 male passengers were seated in the special carriage for females, which was full of respectable *pardanishīn* ladies.

The *Hindū Prakāsh* of the 17th July repeats the common complaint so often noticed before, *viz.*, the seating of sweepers,



*chamárs*, and the like class of people in the same carriage with Hindustánís of the higher order. The practice is condemned as extremely improper and unjustifiable, and as being inconsistent with the tolerant policy pursued by Government. It is extremely offensive to the religious feelings of the people, and reflects great discredit both on the Government and the Railway Companies. It is high time that the abuse should be removed, and a separate carriage set apart for sweepers, &c., and other low caste persons.

#### EDUCATIONAL.

The *Mufid'-i'-Am* of the 15th July again remarks on the illiberal policy pursued by Government reserving the sole right of printing educational works to itself—a policy which, besides discouraging private enterprise, throws obstacles in the way of education. It often happens that many of the books included in the year's curriculum of the schools are not available in the Curator's Depôt at the time they are wanted, and several months elapse before they are printed and supplied, and this greatly interferes with the progress of the students and their success in the annual examination.

The editor wonders that Government should spend a large sum of money in the education of its subjects, and assign liberal rewards to authors of good works in the vernacular every year, and yet for the sake of a trifling profit should keep to itself the monopoly of the printing and sale of educational works, which is attended with various disadvantages.

A correspondent of the *Kavi Vachan Sudhá* of the 20th July regrets to find from a letter published in the foregoing number of that paper that female education in Benares is likely to fall into disrepute owing to the fact that girls who attend the female schools may be seen wandering in the bázár purchasing paper and pencils, while the bad characters of the city laugh at, and use improper expressions towards them. The sight is extremely offensive to modesty and decency, and



cannot but prove detrimental to the cause of female education by furnishing an argument to ignorant persons for sticking fast to their prejudices against it.

The writer attributes all this to the unfitness of the mistresses in charge of the schools, and would ask the educational officers concerned to appoint able, virtuous, and well-behaved mistresses to the schools, who, besides teaching their pupils to read and write, may also reform their morals and may themselves set a good example to them.

The *Aligarh Institute Gazette* of the 24th July, in an article contributed by a correspondent, remarks on the written vernacular middle class examination to which the halqabandí schools in the North-Western Provinces are subjected as well as the tahsílí since 1872. Considering the object with which the village school system was created, which was simply to impart a rudimentary instruction in reading, writing, and ciphering to the *masses*, such as may enable them to carry on the ordinary transactions of life, and the small scope for advanced instruction in this class of schools, the new system of examination cannot but be pronounced to be too strict for them. The teachers of these schools are young men who have received training at a normal school for one year, and who draw from Rs. 5 to 7, or, if they be so fortunate as to be tahsílí teachers, Rs. 10 and 15; and, as such, it is anything but reasonable to expect that they will be able to teach subjects which are the same as those prescribed for the Calcutta University entrance examination, with this difference only, that the language in the one case is English, and in the other Urdú or Hindí. At present the Deputy Inspectors are required to pass boys in the vernacular middle-class examination, on pain of degradation and dismissal; and the Director, in his report to Government on the examination, speaks of their responsibility in bringing up boys to that standard; but if Government intends to give a high education to halqabandí boys, such as is necessary for the aforesaid examination, it should appoint a few well qualified



teachers on Rs. 20, 30, 40, and 50 in first-class villages only, instead of keeping many incompetent ones on Rs. 5, especially as many are attached to villages which are inhabited chiefly by the labouring classes, who, as a rule, show no inclination to teach their sons to read and write, since they require their aid in sowing and cultivating their fields.

The *Akhbár-i-Anjuman-i-Panjáb* of the same date notices the establishment of a society under the name of *Anjuman-i-Mufíd-i-Am* in the town of Kasúr (Lahore) under the patronage of the Extra Assistant Commissioner and the Tahsildár of the town. An endowment of Rs. 242 and a monthly subscription of Rs. 72-12-0 have been obtained in aid of the society, which intends to issue a monthly literary journal.



The following Vernacular newspapers have been examined in this report :-

| No | NAMES OF NEWSPAPERS.                       | LANGUAGE.       | LOCALITY.     | WHEN PUBLISHED. | DATE.      | DATE OF RECEIPT. |
|----|--------------------------------------------|-----------------|---------------|-----------------|------------|------------------|
|    |                                            |                 |               |                 | 1874.      | 1874.            |
| 1  | Akhyár-ul-Akhhár,                          | Urdú,           | Lucknow,      | Weekly,         | July 14th  | July 28th        |
| 2  | Masúd-ul-Akhhár,                           | Ditto,          | Gurgáon,      | Ditto,          | " 3rd week | 30th             |
| 3  | Urdú Akhhár,                               | Ditto,          | Delhi,        | Ditto,          | " 24th     | 28th             |
| 4  | Najm-ul-Akhhár,                            | Ditto,          | Meerut,       | Ditto,          | " 24th     | 28th             |
| 5  | Hindú-Prakásh,                             | Ditto,          | Amritsar,     | Ditto,          | " 24th     | 28th             |
| 6  | Supplement to ditto,                       | Hindú,          | Ditto,        | Ditto,          | " 24th     | 28th             |
| 7  | Akhhár-i-Anjuman-i-Panjáb,                 | Urdú,           | Lahore,       | Ditto,          | " 24th     | 28th             |
| 8  | Panjábi Akhhár,                            | Ditto,          | Ditto,        | Ditto,          | " 24th     | 28th             |
| 9  | Koh-i-Núr,                                 | Ditto,          | Jaipur,       | Ditto,          | " 24th     | 29th             |
| 10 | Rajputana Social Science Congress Gazette. | Ditto,          | Moradabad,    | Ditto,          | 24th       | 29th             |
| 11 | Lauh-i-Mahfúz,                             | Marathi,        | Indaur,       | Ditto,          | 24th       | 30th             |
| 12 | Malwa Akhhár,                              | Urdú,           | Moradabad,    | Bi-weekly,      | 25th       | 30th             |
| 13 | Rohilcund Akhhár,                          | Ditto,          | Lucknow,      | Weekly,         | 25th       | 31st             |
| 14 | Akhhár-i-Anjuman-i-Hind,                   | Ditto,          | Delhi,        | Ditto,          | 26th       | 31st             |
| 15 | Akmal-ul-Akhhár,                           | Urdú and Hindí, | Gwalior,      | Ditto,          | 26th       | 31st             |
| 16 | Gwalior Gazette,                           | Urdú,           | Juánpur,      | Ditto,          | 26th       | 3rd              |
| 17 | Lam-i-Núr,                                 | Urdú,           | Benares,      | Ditto,          | 27th       | 28th             |
| 18 | Kavi Vachan Sudhá,                         | Anglo-Hindí,    | Sháhjahánpur, | Ditto,          | 27th       | 29th             |
| 19 | Anjuman Akhhár,                            | Urdú,           | Lucknow,      | Ditto,          | 27th       | 30th             |
| 20 | Kárnámah,                                  | Ditto,          | Rámpur,       | Ditto,          | 27th       | 31st             |
| 21 | Dabduhá-i-Sikandari,                       | Ditto,          | Puttialá,     | Ditto,          | 27th       | 1st              |
| 22 | Puttialá Akhhár,                           | Marathi,        | Dhár,         | Ditto,          | 27th       | 1st              |
| 23 | Vritt Dhára,                               | Urdú,           | Bháwulpur,    | Ditto,          | 27th       | 3rd              |
| 24 | Sádiq-ul-Akhhár,                           | Ditto,          | Jámmú,        | Ditto,          | 27th       | 3rd              |
| 25 | Vidhyá Vilás,                              | Urdú and Hindí, | Jodhpur,      | Ditto,          | 27th       | 29th             |
| 26 | Márwár Gazette,                            | Urdú and Hindí, | Lucknow,      | Bi-weekly,      | 28th       | 30th             |
| 27 | Oudh Akhhár,                               | Urdú,           | Cawnpore,     | Weekly,         | 28th       | 31st             |
| 28 | Shola-i-Túr,                               | Ditto,          | Ditto,        | Ditto,          | "          | "                |
| 29 | Matla i-Núr,                               | Ditto,          | Ditto,        | Ditto,          | "          | "                |



|    |                            |     |                   |     |             |     |              |     |           |       |       |      |
|----|----------------------------|-----|-------------------|-----|-------------|-----|--------------|-----|-----------|-------|-------|------|
| 30 | Muir Gazette,              | ... | Ditto,            | ... | Meerut,     | ... | Ditto,       | ... | 28th      | "     | Augt. | 31st |
| 31 | Nasim-i-Juánpur,           | ... | Ditto,            | ... | Juánpur,    | ... | Ditto,       | ... | 1st       | "     | "     | 1st  |
| 32 | Naf-ul-Azim,               | ... | Arabic,           | ... | Lahore,     | ... | Ditto,       | ... | 28th      | "     | "     | 3rd  |
| 33 | Khair Khwáh-i-Oudh,        | ... | Urdú,             | ... | Lucknow,    | ... | Bi-monthly,  | ... | 28th      | "     | "     | 3rd  |
| 34 | Muhibb-i-Hind,             | ... | Ditto,            | ... | Meerut,     | ... | Weekly,      | ... | 4th week. | "     | "     | 4th  |
| 35 | Maqsúd-ul-Akhhár,          | ... | Ditto,            | ... | Gurgáon,    | ... | Ditto,       | ... | 4th do.,  | "     | "     | 4th  |
| 36 | Akhhár-i-'Am,              | ... | Ditto,            | ... | Lahore,     | ... | Ditto,       | ... | 29th      | "     | "     | 1st  |
| 37 | Rohilcund Akhhár,          | ... | Ditto,            | ... | Moradabad,  | ... | Bi-weekly,   | ... | 29th      | "     | "     | 3rd  |
| 38 | Tahzib-ul-Akhhár,          | ... | Ditto,            | ... | Aligarh,    | ... | Not fixed,   | ... | 30th      | "     | July  | 30th |
| 39 | Benares Akhhár,            | ... | Ditto,            | ... | Benares,    | ... | Weekly,      | ... | 30th      | "     | Augt. | 1st  |
| 40 | Núr Afshán,                | ... | Hindí,            | ... | Ludhiána,   | ... | Ditto,       | ... | 30th      | "     | "     | 1st  |
| 41 | Akhhár-i-'Alam,            | ... | Urdú,             | ... | Meerut,     | ... | Ditto,       | ... | 30th      | "     | "     | 3rd  |
| 42 | Agra Akhhár,               | ... | Ditto,            | ... | Agra,       | ... | Tri-monthly, | ... | 30th      | "     | "     | 4th  |
| 43 | Asha-ul-Akhhár,            | ... | Ditto,            | ... | Lucknow,    | ... | Weekly,      | ... | 30th      | "     | "     | 4th  |
| 44 | Oudh Akhhár,               | ... | Ditto,            | ... | Ditto,      | ... | Bi-weekly,   | ... | 31st      | "     | "     | 1st  |
| 45 | Lawrence Gazette,          | ... | Ditto,            | ... | Meerut,     | ... | Weekly,      | ... | 31st      | "     | "     | 3rd  |
| 46 | Aligarh Institute Gazette, | ... | Ditto,            | ... | Aligarh,    | ... | Ditto,       | ... | 31st      | "     | "     | 3rd  |
| 47 | Lauh-i-Mahfúz,             | ... | Urdú and English, | ... | Moradabad,  | ... | Ditto,       | ... | 31st      | "     | "     | 3rd  |
| 48 | Akhhár-i-Anjuman-i-Panjáb, | ... | Urdú,             | ... | Lahore,     | ... | Ditto,       | ... | 31st      | "     | "     | 4th  |
| 49 | Hindú Prakash,             | ... | Ditto,            | ... | Amritsar,   | ... | Ditto,       | ... | 31st      | "     | "     | 4th  |
| 50 | Supplement to ditto,       | ... | Hindí,            | ... | Ditto,      | ... | Ditto,       | ... | 31st      | "     | "     | 4th  |
| 51 | Núr-ul-Absár,              | ... | Urdú,             | ... | Allahabad,  | ... | Bi-monthly,  | ... | 1st       | Augt. | "     | 1st  |
| 52 | Núr-ul-Anwár,              | ... | Ditto,            | ... | Cawnpore,   | ... | Weekly,      | ... | 1st       | "     | "     | 3rd  |
| 53 | Núr-ul-Afáq,               | ... | Ditto,            | ... | Ditto,      | ... | Bi-monthly,  | ... | 1st       | "     | "     | 3rd  |
| 54 | Urdú Delhi Gazette,        | ... | Ditto,            | ... | Agra,       | ... | Tri-monthly, | ... | 1st       | "     | "     | 3rd  |
| 55 | Meerut Gazette,            | ... | Ditto,            | ... | Meerut,     | ... | Weekly,      | ... | 1st       | "     | "     | 3rd  |
| 56 | Jalwa-i-Túr,               | ... | Ditto,            | ... | Ditto,      | ... | Ditto,       | ... | 1st       | "     | "     | 4th  |
| 57 | Sb-i-Hayat-i-Hind,         | ... | Urdú and Hindí,   | ... | Agra,       | ... | Bi-monthly,  | ... | 1st       | "     | "     | 4th  |
| 58 | Aayid-ul-Akhhár,           | ... | Urdú,             | ... | Delhi,      | ... | Tri-monthly, | ... | 1st       | "     | "     | 4th  |
| 59 | Khair Khwáh-i-Panjáb,      | ... | Ditto,            | ... | Goojánwála, | ... | Weekly,      | ... | 1st       | "     | "     | 4th  |
| 60 | Rifáh-i-'Am,               | ... | Ditto,            | ... | Siálkot,    | ... | Ditto,       | ... | 1st       | "     | "     | 4th  |
| 61 | Anwár-ul-Akhhár,           | ... | Ditto,            | ... | Lucknow,    | ... | Ditto,       | ... | 1st       | "     | "     | 4th  |
| 62 | Muraqqa-i-Tahzib,          | ... | Ditto,            | ... | Ditto,      | ... | Ditto,       | ... | 1st       | "     | "     | 4th  |
| 63 | Koh-i-Núr,                 | ... | Ditto,            | ... | Lahore,     | ... | Bi-monthly,  | ... | 1st       | "     | "     | 4th  |
| 64 | Panjábí Akhhár,            | ... | Ditto,            | ... | Ditto,      | ... | Weekly,      | ... | 1st       | "     | "     | 4th  |
| 65 | Kavi Vachan Sudhá,         | ... | Anglo-Hindí,      | ... | Benares,    | ... | Ditto,       | ... | 3rd       | "     | "     | 4th  |

ALLAHABAD :

The 11th August, 1874. }

SOHAN LAL,

Offg. Govt. Reporter on the Vernacular Press of Upper India.



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